CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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FOR THE CHRISTIAN REGISTER.

To Mrs H. H——e, on the Death of her Infant Boy.

Weep not, fond mother, o'er the tomb,
That shrouds thy infant flower,
Weep not that all that opening bloom
Hath faded in an hour.

What, though the light of heaven shone
In thy loved infant's smile?
What, though that light, forever flown,
No more thy griefs beguile?

What, though the Almighty lender soon
Recalled that precious gem?
It shines with brighter ray upon
Heaven's jewelled diadem.

Then, weeping mother, cease to mourn
The cruel spoiler's power,
That from thy arms, thy babe hath torn
In beauty's morning hour.

The eye of faith beholds in this
A Father's tender love,
That early called him home to bliss
In better worlds above.

Fresh with the light of other spheres
The new-born spirit came;
But soon a land, where fall no tears,
Relieved its undimmed flame.

An inexperienced stranger here,
He went without regret;
Ere disappointment, grief, and fear
His path with thorns beset.

Ere vice had marred, with blackening spot,
The whiteness of the soul;
Or sin had dropped one deadly blot
Upon the bosom's scroll.

The storms of life shall ne'er assail
Thy infant's peaceful breast;
The winter's blast or summer's gale
Break not his lasting rest.

The all of him, that e'er could die,
Now sleeps beneath the sod;
The spark of Immortality
Hath risen to its God.

Then weep not, mother, o'er the tomb,
Were buried love now lies;
But hope to see it brighter bloom
In yonder smiling skies.

MOUNTAIN BARD.

SELECTIONS.

Extracts from the last Report of the British and Foreign Bible Society.

From Buenos Ayres. I am most happy to inform you that a fine prospect is opening of an extensive circulation of the New Testament in the national schools of this province; and, independent of one or two smaller grants, I have presented 500 Spanish New Testaments to the Schools of the Sociedad de Beneficencia, in the name of the British and Foreign Bible Society, and as soon as the remainder of the number voted to me, for this place, shall arrive, I shall make further grants to the seminaries of youthful instruction, of which, public and private, there are about 1000, containing 5000 scholars.

Brazil. From Rio de Janeiro a request has been received, and complied with, for 500 Portuguese Bibles; and besides the above applicant, a second individual has been pointed out to your committee, as earnestly desirous of assisting in the distribution of the Bible; to him also 100 copies have been confided. From the former of these correspondents, £68 8s. 9d. have been received for payment, in part of previous supplies. A desire seems awakened in this country to possess the hitherto almost unknown book.

Canada. Five new Associations, in different parts of the country, have been formed in connexion with the Montreal Auxiliary.—Some Bibles and Testaments, despatched to one of them, were all sold previous to their reaching their destination, so destitute were the inhabitants of the word of God, and so eager were they to possess it. On receiving this intelligence, your Committee made a further grant of 200 Bibles and 300 Testaments. A Ladies' Bible Asscoiation is about to be formed in the city, and thirty ladies have offered they services.

Dr Chalmers' Sermon on Cruelty to Animals.

A pious lady of the city Edinburgh, being often pained at the sight of cruelty unnecessarily, and often wantonly inflicted on animals; and having taken into consideration the fact, that among all the laudable institutions of the present day for meliorating the condition of man, nothing very effective had been done towards easing, or removing the sufferings of the dumb creation, has, in the benevolence of her soul, invested two hundred pounds sterling, ($888,) in such a manner that the principal shall never be touched; and that the interest of it shall be paid from year to year, forever, to some eminent clergyman for preaching an annual sermon *against cruelty to animals.*

Dr Chalmers was chosen to preach the first annual sermon on this endowment. This took place in March, last, in the High Kirk of Edinburgh. The preacher's text was Proverbs xii, 10. "A righteous man regardeth the life of his beast."

The novelty and importance of the subject; as well as the spiritual fame of Dr Chalmers, attracted an immense crowd of all ranks. By nine o'clock in the morning, the people began to collect around the doors of the church; and at half past ten, when the doors were opened, the rush was very great. Even the passages were so crowded, that the judges and magistrates could with the utmost difficulty get into their seats.

"The discourse," says the Edinburgh Courant, "was distinguished for that powerful eloquence, and impressive manner, which characterize the composition and style of Dr Chalmers; and it was listened to with breathless attention by a most crowded audience.—He took a luminous and comprehensive view of his subject; reprobated the cruelty to which animals are subjected, to pamper the appetite of the epicure and the sensualist; he condemned the sports of the field, and of the turf, as being the means of blunting that sense of feeling which man should possess to animals subject to his power; and he contrasted the cruelty which was exercised by man on the inferior animals, with that beneficence and goodness which mark the character of the Divine Being to the human race."

"As to the field sports, we, for the present, abstain from all prophecy, in regard either to their growing disuse, or to the conclusive extinction of them. We are quite sure, in the mean time, that casuistry upon this subject would be altogether powerless; and nothing could be imagined more keenly or more energetically contemptuous than the impatient, the impetuous disdain wherewith the enamoured votaries of this gay adventure would listen to any demonstration of its unlawfulness. We shall, therefore, make no attempt to dogmatise them out of that fond and favorite amusement which they prosecute with all the intensity of a passion. It is not thus that the fascination will be dissipated; and, therefore, for the present, we should be inclined to subject the lovers of the chase, and the lovers of the prize-fight, to the same treatment, even as their exists between them, we are afraid, the affinity of a certain common or kindred character. There is, we have often thought, a kind of professional cast, a family likeness, by which the devotees of game, and of all sorts of stirring or hazardous enterprise, admit of being recognised; the hue of a certain assimilating quality, although of various gradations, from the noted champions of the hunt, to the noted champions of the ring, or of the racing-course; a certain dash of moral outlawry, if I may use the expression, among all those children of high and heated adventure, that bespeaks them a distinct class in society, a set of wild and wayward humourists, who have broken them loose from the dull regularities of life, and formed themselves into so many trusty and sworn brotherhoods, wholly given over to frolic, and excitement, and excess, in all their varieties. They compose a separate and outstanding public among themselves, nearly arrayed in the same picturesque habiliments, bearing most distinctly upon their countenance the same air of recklessness and hardihood--admiring the same feats of dexterity or danger—indulging the same tastes, even to their very literature—members of the same sporting society—readers of the same sporting magazine, whose strange medley of anecdotes gives impressive exhibition of that one and pervading characteristic for which we are contending; anecdotes of the chase, and anecdotes of the high-breathed, or bloody contest, and anecdotes of the gaming-table, and lastly, anecdotes of the highway. We do not just affirm a precise identity between all the specimens of species in this very peculiar department of moral history; but, to borrow a phrase from natural history, we affirm that there are transition processes, by which the one melts, and demoralizes, and graduates insensibility into the other."

"To neither of these classes of men, nor to those of the lowest orders in society, does the preacher confine his selection of cases of cruelty. He renders more justice to his subject, in taking a wider range in his views: he brings his charge of cruelty to animals against even the cultivated, and against the high bred in society; and even against the tender hearted sex. Here he descends to a variety of the minutest instances of cruelty. He notices not only the unnecessarily slow and lingering death of the patient and suffering ox and the lamb; but the barbarity of the cooking art, which has devised the plan of roasting the two legged victim *alive;* that by "an exquisite death," there may be given an "exquisite and beautiful preparation of cookery."

"There is a practice realized in every-day life, which you can put down; a practice which strongly reminds us of a ruder age that has long gone by; When even beauteous and high-born ladies could partake in the dance, and the song, and the festive chivalry of barbaric castles, unmindful of all the piteous and the pining agony of dungeoned prisoners below. We charge a like unmindfulness on the present generation. We know not whether those wretched animals, whose still sentient frameworks are under process of ingenious manufacture for the epicurism or the splendor of your coming entertainment; we know not whether they are now dying by inches in your own subterranean keeps; or, through the subdivided industry of our commercial age, are now suffering all the horrors of their protracted agony in the prison-house of some distant street where this dreadful trade is carried on. But truly it matters not to our argument, ye heedless sons and daughters of gaiety! We speak not of the daily thousands who have to die that man may live; but of those thousands who have to die more painfully, just that man may live more luxuriously. We speak to you of the art and the mystery of the killing trade, from which it would appear that not alone the delicacy of the food, but even its appearance, is, among the connoisseurs of a refined epicurism, the matter of skilful and scientific computation. There is a sequence, it would appear—there is a sequence betweer an exquisite death, and an exquiste or a beautiful preparation of cookery; and just in the ordinary way that art avails herself of the other sequences of philosophy, the first term is made sure, that the second term might, according to the metaphysic order of causation, follow in its train; and, hence, we are given to understand—hence the cold-blooded ingenuity of that previous and preparatory torture which oft is undergone, both that man might be feasted with a finer relish, and that the eye of man might be feasted and regaled with a finer spectacle. The atrocities of a Majendie have been blazoned before the eyes of a British public; but this is worse in the fearful extent and magnitude of the evil, truly worse than a thousand Majendies. His is a cruel luxury, but it is the luxury of intellect. Yours is both a cruel and a sensual luxury; and you have positively nought to plead for it but the most worthless and ignoble appetites of our nature."

The following is from the last paragraph.

"But this is only saying that our subject is connected with the pleasures of sentiment; and therefore, in the third and last place, we have to offer it as our concluding observation that it is also connected with the principles of deepest sacredness. It may be thought by some that we have wasted the whole of this Sabbath morn on what may be ranked among but the lesser moralities of human conduct; but there is one aspect in which it may be regarded as more profoundly and more peculiarly religious than any one virtue which reciprocates, or is of mutual operation, among the fellows of the same species. It is a virtue which oversteps, as it were, the limits of a species, and which, in this instance, prompts a descending movement on our part, of righteousness and mercy towards those who have an inferior place to ourselves in the scale of creation. The lesson of this day is not the circulation of benevolence within the limits of one species; it is the transmission of it from one species to another. The first is but the charity of a world—the second is the charity of a universe. Had there been no such charity, no descending current of love and of liberality from species to species, what, I ask, should have become of ourselves? Whence have we learned this attitude of lofty unconcern about the creatures who are beneath us? Not from those ministering spirits who wait upon the heirs of salvation; not from those angels who circle the throne of Heaven, and make all its arches ring with joyful harmony, when but one sinner of this prostrate world turns his footsteps towards them; not from that mighty and mysterious Visitant who unrobed him of all his glories, and bowed down his head unto the sacrifice, and still, from the seat of his now exalted mediatorship, pours forth his intercessions and his calls in behalf of the race he died for; finally, not from the eternal Father of all, in the pavilion of whose residence there is the golden treasury of all those bounties and beatitudes that roll over the face of nature, and from the footstool of whose empyrial throne there reaches a golden chain of providence to the very humblest of his family. He who hath given his angels charge concerning us, means that the tide of beneficence should pass from order to order, through all the ranks of his magnificent creation: and we ask, is it with man that this goodly provision is to terminate; or shall he, with all his sensations of present blessedness, and all his visions of future glory let down upon him from above; shall he turn him selfishly away from the rights of those creatures whom God hath placed in dependence under him."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

FORM OF BAPTISM.

MR EDITOR—Having administered the ordinance of baptism this day in the course of my pastoral duties, I could not refrain from asking myself on my return from church, how I was probably understood by my hearers when I pronounced the words: "I baptize thee, in the name of the Father, of the Son, and of the Holy Spirit?" Do not these words seem to convey the idea, that baptism is performed *by the authority,* or *agreeably to the instructions,* of three distinct agents to whom the names Father, Son, and Holy Spirit belong? Is not this the meaning affixed to them by a great majority of unreflecting persons who hear them pronounced? And, being thus understood, do they not give support to the unscriptural and unintelligible doctrine of the Trinity? For if baptism is administered *by the authority* of the Father, Son, and Holy Spirit, then certainly these three names stand for three distinct agents, and accordingly we must admit the personality of the Holy Spirit, and the separate existence of each of the three persons in the Trinity.

I have therefore been led to doubt whether we can be justified in retaining the obvious mistranslation of the form of words used in baptism, which leads to the mistake adverted to.

The commission given by Jesus to his disciples just before his ascension was: "Go ye into all the world and preach the gospel to every creature;" or, as it is in Matthew: "Go ye therefore and teach all nations baptizing them *into,* or *for,* (εις) the name &c. There can be no doubt I conceive in the mind of any one acquainted with the original, whether this, or our common version, be the more correct rendering. And although the change appear inconsiderable, it is one that essentially affects the sense of the passage. When a person speaks or acts *in the name* of another, we certainly are led to think of the other person as an agent, and as the source of the authority by which the former person acts. But no idea of this sort is conveyed by a just translation of the words before us. Baptism is administered *in the name,* that is to say *by the authority,* of Jesus Christ; but his disciples are baptized *into* or *for* the name of the Father and of the Son, and of the Holy Spirit. The latter expression conveys no idea of *authority,* but refers solely to the *purpose* or *moral design* of the ordinance.* To baptize into or for the name of a person or thing was a phrase with which the Jews were familiar. Thus, as we are informed by a learned writer, (Abauzit, in Sparks' Tracts, vol. i. p. 149,) "When they admitted a pagan into their religion, they baptized him *for the name of proselyte,* that is, to be henceforth called proselyte, and to enjoy privileges annexed to this denomination. If he was retained in the service of any one, *he was baptized for the name of servant;* if he was set free, *he was baptized for the name of free,* that is, to be called servant or free, accordingly as it pleased his master to favor him."

A similar expression frequently occurs in the writings of St Paul. Thus in Romans vi. 3. the apostle asks, "Know ye not that so many of us as were baptized into (for) Jesus Christ, were baptized into (for) his death." Again, Gal. iii. 27. "For as many of you as have been baptized into (for) Christ, have put on Christ," or professed your subjection to him, and your purpose to become his disciples. And again 1 Cor. i. 13. the apostle having learned, that the Corinthian Church was divided into factions, some declaring for Paul, and some for one or another of the apostles, asks. "Were ye baptized into (for) the name of Paul?" that is, was your baptism an avowal of your faith *in him,* or not rather of your faith *in Christ?*

The children of Israel were baptized into (for) Moses, that is, they professed their subjection to him as their leader and lawgiver.

A remarkable passage in the Acts (chap. xix. 1—6.) may help still further to illustrate the phrase in question. Paul, on his visit to Ephesus, found certain disciples who appear to have had no other knowledge of Christianity than what they had derived from the instructions of John the Baptist. They had received the baptism of John, and had been taught to "believe on him which should come after him, that is, on Christ Jesus." But they had not received Christian baptism; and appear to have had no knowledge of those remarkable events which attended and followed the effusion of the Spirit on the day of Pentecost. Accordingly, when the apostle asks whether they had received the Holy Spirit, since they believed, they reply: "We have not so much as heard whether there be any Holy Spirit." "*Into what* then," the apostle inquires, "were ye baptized?" alluding to the form of words used in christian baptism, which expressly recognizes *the holy spirit* as one of the objects *into* or *for* which the disciples were baptized. Having received the requisite instruction "they were baptized in (into or for) the name of the Lord Jesus;" that is, in the manner other Christians were baptized, thereby signifying their desire to be classed among his disciples.

The passages to which I have adverted, throw some light on the form of words commonly used in baptism. Christians are baptized *into* or *for* the name of the Father, of the Son, and of the Holy Spirit: that is to borrow the words of the author I before quoted (Abauzit,) "to be denominated disciples of the Father who was revealed in the Old Testament;—disciples of the Son, who had just spoken to them in the gospel; disciples of the Holy Spirit which was to instruct them by means of the apostles." "The Jews," he adds, "received only the old revelation, and could only be called disciples of the Father. But the faith of Christians is of much larger extent, they embrace also the doctrine of Jesus Christ, and, besides the character of disciples of the Father, they moreover call themselves disciples of the Son. In fine, as the Son had not time to regulate all things; and, after his ascension into heaven, the church had still need of a living authority upon earth, we are called to hearken to a third instructer, the Holy Spirit, which speaks to us by the mouth of the apostles. Wherefore it is, that when they decide a contested point, they say; *It has pleased us and the Holy Spirit;* and those who submit to their doctrine to make a profession of being the disciples of the Holy Spirit."

It is evident from this explanation and from the examples produced from the writings of St Paul of the use of the phrase in question, that no argument can be drawn from the form of words used in baptism in support of the doctrine of the Trinity. If this be so, ought not the slight change proposed, and which is demanded by the original, to be adopted by Unitarian Christians as what they owe to themselves and to the cause of rational religion? If our common version is incorrect, and acknowledged by all to be incorrect, should the error be suffered to remain? especially when by its removal, one of the most popular arguments in favor of the Trinity would be taken away? N. H.

In reference to these queries of our correspondent we will say, that we did suppose it usual to adopt the preposition *into* rather than *in.* We speak without opportunity for extensive observation; but we had taken it for granted that a minister could no more use *in* than he could use the spurious text in John's epistle. In either case he departs from the written and express word of God—which he certainly is not authorized to do in a point of this consequence by any error of transcribers or of translators. We should be glad to know whether we mistake respecting common usage; and if so, whether it is not high time that the usage be changed.

* Had it been the intention of our Savior to teach that baptism was to be administered by authority of the Father, Son, and Holy Spirit, would he not have said *en onomati,* as in Acts iv. 7 and 10.

FOR THE CHRISTIAN REGISTER.

ORDINATION SERVICES.

MR EDITOR—You well know that our English brethren, owing to the circumstances of their dissent from the establishment and the feelings thence arising, have been averse to the term *ordination,* and to any ceremonies which should resemble those of ordination. They have supposed them necessarily to imply the bestowment of some spiritual gifts, and ecclesiastical authority. They have thought them connected with error, superstition, and unwarrantable assumption of power. Judging of ordination as they have known it in the churches of Rome and England, they have imbibed a strong and conscientious disapprobation of it, and have been accustomed to introduce their ministers to the pastoral office without any formal induction.

It is not strange, all things considered, that it should have been so. Yet it certainly is to be lamented. For there are excellent impressions attendant upon an occasion of this kind, properly understood, which it is very undesirable to miss. Few public seasons are of more favorable religious influence. Conducted as they are amongst us, they impress the people, the ministers, and the assembly with renewed feelings of interest in their religious institutions; and at the same time are perfectly free from all superstitious notions and from every pretence of ecclesiastical assumption or clerical domination. Indeed they are at once amongst the most interesting and valuable occasions, and with the least liability to misconstruction or perversion.

I am particularly glad therefore to find, that the English churches are beginning to relax their prejudices on this point, and to seek the benefits which may result from this celebration. I think they are to be congratulated. They will certainly derive both satisfaction and advantage from it, and instead of endangering, will promote the cause of dissent as well as that of piety.

In a late number of the Monthly Repository, I find a particular account of the services at the ordination of Mr R. Brook Aspland—son of him from whose excellent sermon you so largely quoted in your last paper. This is one of the first occasions on which the ceremony has been introduced. The account bears somewhat of the air of an apology, and is very cautious to have it understood that no episcopal notions or forms were encouraged, and to save the prejudices of the weaker brethren from offence. Let me quote a passage in which the effect of the service on those who attended it is remarked.

"It was remarked by more than one, that never at any religious meeting had the principles of dissent and the right of individual judgment been more prominently put forth, or more consistently advocated; and that modern Dissenters, by their disinclination to those services, cut themselves off from the most convenient and desirable opportunities of impressing the public mind. Through the whole of the day, however, the greatest respect was expressed towards those who were prevented from joining their Chester friends by conscientious scruples. They are now respectfully invited to the perusal of the service which they could not comfortably attend in person. One object of the publication is to remove prejudice and misconception from the minds of those who were not present; another, to perpetuate as far as possible those good impressions which were made at the time of delivery."

But what I wish particularly to remark, is, the form and order of service which was used on this occasion. In our churches, we have a prescribed order which has come down from our ancestors. In the Unitarian Churches of England, it being a new thing, they are free to adopt such mode and arrangement as may seem to them advisable. It is interesting to observe the course adopted at Mr Aspland's ordination. It differs much from our own, and I think may afford us some valuable hints for improvement. We certainly are not so bound down by traditionary customs as to be prevented from making alterations, if any for the better should be suggested.

The order of service was as follows:

First, a portion of scripture was read, from the second epistle to Timothy.

2. The ordination prayer, by Rev. J. G. Robberds.

3. An address from Mr Swanwick, one of the society, on the society's behalf, to the pastor elect.

4. A reply from the pastor elect.

5. The Sermon by Rev. W. Shepherd, from Luke viii. 13. *Take heed how ye hear.*

6. The charge, by Rev. R. Aspland, from 1. Tim. vi. 13—16.

7. The concluding prayer, by Rev. W. Turner.

There is one thing in this arrangement which I like, and one which I dislike. I dislike the omission of the right hand of fellowship. There is a peculiar beauty and propriety in that act, it is an affecting act, and I do not think the service complete without it. It seems but fit and decorous, it seems but consonant to feeling and duty, that the ministers present should in some express way recognize and acknowledge the new laborer, and give him the assurance of cooperation and welcome. This is done in an admirably expressive way by the giving of the right hand of fellowship. The service is incomplete without it.

But there is a portion of the English service which strikes me pleasantly, and which I could wish to see introduced amongst us. I mean the address of the people to the pastor, and his reply. It appears to me singularly suitable, that the feelings and purposes of each party in regard to the other, should be thus expressed at the formation of this interesting connexion. The natural propriety of this is so evident, that it was once the universal custom, still sometimes observed, to require something like it. That is, the church was called upon, after the assembly had got together for the services, to declare by a hand vote whether it would have this man for its pastor; and he in return, by a silent gesture or a few words, certified his willingness to take upon himself the charge. Now this is evidently an awkward and rather unmeaning procedure. It has been felt to be so, and is growing into disuse. Yet it certainly was proper and good in its design; the only fault was the mode of executing it. The case of Mr Aspland's ordination presents to us, I think, the true and effective mode of accomplishing this thing—natural, simple, and meaning. The church, by an appointed agent, expresses to the pastor elect in a public, solemn, and formal way, its wishes, purposes, and feelings. The pastor in the same way replies. If any body is to speak on the occasion, who more proper than the parties most nearly interested? I a little wonder that this has not been considered. Formerly the pastor elect preached the sermon as a matter of course. A natural sense of propriety and fitness led to it.—The theory of our institutions on this subject is, that the minister becomes pastor of the church by the act of election, and that ordination is the public acknowledgment of that relation and the induction into it—in which the church and pastor are the only parties, and the attending ministers but invited in to aid by their counsel and join in their prayers; spectators and helpers, rather than primary actors. Why then should they alone seem to the public to be actors? Why should not some active part in the scene be given to the real actors? Why every thing be done by proxy, when the parties themselves are on the spot, and their lips filled with the abundance of the heart? In any other case of induction into office, the party bestowing and the party receiving the office are those who perform the necessary ceremonials. At the inauguration, for example, of a professor in our university. The university by its head addresses the candidate on the circumstances and duties of the occasion, and the candidate replies. It would be accounted strange indeed if other persons should be called in to do and say these things, and the university and the professor sit idly by as spectators. Yet if I do not mistake, this is strictly the case at our ordination services. The whole theory and purpose of the occasion should render it otherwise.

Let me add that the adoption of this very natural mode of proceeding would obviate a difficulty, which is apt to arise on these occasions. I refer to the question, whether the candidate for ordination shall read to the council a confession of faith. Good men differ as to the propriety of requiring it; and whether it be allowed or rejected, some are disappointed and grieved. But if it were understood that the church and the candidate should take active parts in the public celebration, this would satisfy all that is desired by any, and none could have their feelings hurt, or fancy their rights infringed.

To conclude this long communication, I will venture to lay before you, Mr Editor, a project for ordination services, which I should think complete.

1. I would of course begin with seeking the blessing of God in prayer, and reading the scriptures.

2. I would have the parties to be connected come forward with their mutual acknowledgments and the sentiments of the occasion—the society addressing the candidate, and the candidate addressing the society.

3. Then should follow the prayer which is the act of ordination.

4. Then the churches called in to the council should present the charge to the pastor, give to him the right hand of fellowship, and in an address to the people give them a charge concerning their duty and the assurance of fellowship. Prayer should of course close the whole, and suitable music be introduced in suitable places.

This schedule forms, as appears to me, a complete unbroken scheme. Every thing necessary is in its place, and there is nothing extraneous. I omit the sermon, because it is not essential to the occasion—(the essence of the occasion lies in other things)—it would break in on the symmetry and completeness of the arrangement; and all that could be valuable in it would find place in the other parts; and we should be saved from that interference of one part with the topics of another, to which we are now perpetually liable. The sermon being customarily followed by addresses, invades the province of the charge, the right hand, and the address to the people. I should be glad to prevent this. I should be glad too of another effect that would result. There would be more that is direct, practical, and strictly occasional; and we should avoid those speculations and discussions, which are sometimes introduced, and which draw away the feelings from the occasion.

I throw out these suggestions, not with very great confidence that they will find acceptance, or that they will be adopted, and acted on. Yet I hope it is not impossible to gain attention to them, and that all improvement in so valuable and impressive a service is not to be despaired of. JOHN ROBINSON.

CHRISTIAN REGISTER.

SATURDAY, DECEMBER 23, 1826.

We would by no means have any one receive the impression from remarks we made last week, that we consider morality more important than piety, or believe that there is more of true piety than of true morality among those who bear the Christian name. It is often convenient for the purposes of distinctness and force, to speak of piety and morality as independent of each other. Yet they are in fact only different forms of the same thing. Christian morality is practical piety; and if we imagine that a pious man can be immoral, or a moral man neglect the culture of the devout affections, we adopt the nomenclature of the world and not of the gospel. Piety is the root of morality, morality the fruit of piety, and we may as justly suppose the root and fruit of a tree independent of each other, as these two parts of character. Let not then the use of a rhetorical distinction strengthen an error, which, we fear is too popular in the community,—that a man can serve God and neglect his relative duties, or can fulfil these, and forget God.

Viewing piety in its limited sense, we will suggest a few inquiries similar in character and object to those which we proposed respecting morality. Is there that sense of God, which we might expect in those who acknowledge their relations to Him? He is always present with us, seeing, though unseen, encompassing, sustaining, protecting, though apprehended by no bodily faculty; do we act as if we were conscious of this presence? does the thought of it arise in our minds except occasionally? God is the Maker of all things, the Author of all the order, beauty, convenience, and correspondence which we behold in the material creation, of all the powers and affections which constitute intellectual beings; is this fact familiar to our remembrance? do we see the marks of his agency about us, and, within us? or is there not an apparent infidelity on this point in the manner in which we speak of *nature's* works, and *nature's* operations? or is it a dread of being thought religious that makes us so fond of this heathenish personification of Nature? On God we depend for all our enjoyments, privileges, possessions, our very existence; do we feel this dependence? is our reliance on Him, or on ourselves, on our friends, on the world? The old phrase was, "with leave of divine Providence;" we have dropped the expression,—have we retained the sentiment? God is a law giver. He has required obedience to certain principles and rules; do we remember him as the source of obligation? We talk much of *duty*. What is duty, but compliance with the will of God? He is also the judge of men; does this truth impress us as it should? do we contemplate his judgment and respect the sanctions of his will in our daily conduct? Do we regard futurity as we ought? do we feel the solicitude respecting our condition after death which a subject of such interest and importance should awaken? Have we a consciousness of immortality? Do we apprehend the relations that connect us with an eternal state? This apprehension and this consciousness have much to do with piety; they grow out of it, are a part of it; the faith which acknowledges a God goes but a step farther to believe in the immortality of the soul, and devotion which worships "the Father" on earth is but another name for hope which anticipates the enjoyment of his favour in heaven.—In one word, is there not much practical atheism in the community? and does not much of the blame of its existence attach to us? Let every one answer not as unto men, but as unto God, who knoweth all things.

How should the hours of the Sabbath, that are not occupied by public worship, be spent? This question is often asked. The answer to it must depend in some degree on the circumstances of the person by whom it is made. It is easy to say in general terms that the day should not be spent in indolence—nor sloth—nor worldly business—nor worldly pleasure, but that it should be devoted to personal and social improvement. The methods best suited to accomplish this end will vary with individual situation. Domestic instruction should be especially regarded on the sabbath, when children are released from the exercises of school, and parents have opportunities of reaching their minds, which their own engagements during the week may perhaps confine to this season. Charitable services are appropriate to the day. Visiting the poor and the sick is an office to which a portion of the Sabbath may be given with peculiar benefit. Sunday Schools require the attendance of a considerable number of serious persons, and we know no class of Christians who are entitled to higher commendation, than they who are willing to forego the pleasures of private meditation and reading, that they may give religious instruction to the children of the ignorant and the vicious. Few persons will find it profitable to spend the whole day in seclusion; it was not meant to be a day of unnatural restraint. Few also, from their habits, can derive pleasure from a long continued exercise of reading. Useful conversation should be introduced—serious in its tone, but easy and interesting, and having, as much as possible, a direct influence on the religious character. Sunday is not a day for fasting, but neither is it a day for feasting. We suspend our usual pursuits, but it is not a season for idleness to waste nor for levity to profane. It should be so employed, that we may be better and happier for it through the week.

Can our readers give us a satisfactory answer to the following questions.

If there existed in our congregations a benevolent society, in which we did not permit other Christians to cooperate with us, could any ladies among us be found *who would have the face* to go and solicit pecuniary aid from those Christians? Especially if one object of that society should be to discredit those other Christians with the public?

Are there not ladies now passing through this city on just such an errand—(not from *our* congregations—God forbid,) with the avowed purpose of calling on every family?

If so, should not their impertinence be met—as it deserves?

We will not be misunderstood. We have no objection to the charity in question, but wish it all success. But we should be glad to know at whose instigation it is that messengers are sent to obtain money from unitarian families to be used, amongst other purposes, for discrediting the unitarian faith.

Our readers will perceive, by the advertisement of the *Massachusetts Peace Society*, in this paper, that the annual meeting is to be held, as usual, on Christmas eve. The Society will meet in the Vestry of the Old South Church, and the public services will commence in the Church at half past six o'clock; the address by Hon. T. Fuller.

We trust the members of the society will attend the annual meeting in the Vestry, and that they and their families, will attend upon the public services, *from a sense of duty* as well as inclination. And we hope the enlightened and benevolent, of both sexes, who have not yet become subscribers to the constitution of the Peace Society, will seek the opportunity of acquainting themselves with its principles, that they may become coadjutors in the cause of human happiness and peace on earth.

We are happy to learn that the editor of the Christian Examiner has received from Mr Miller, the American bookseller in London, a letter stating that the demand for the Examiner has so increased, that a much larger number of copies than have usually been sent is needed in England, and requesting that his name may appear on the work as the London publisher.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

[Conclusion of the Father's advice to his Son and Daughter.]

"It is a capital error in the pursuit of knowledge, to suppose that we are never to believe what we cannot account for. There is no reason why we should not attempt to understand every thing; but to own, in some instances, our limited knowledge, is a piece of modesty in which lies the truest wisdom.

"Let it be our care, that our effort in its tendency is *useful*, and our effort need not be repressed; for he who attempts the impossible, will often achieve the extremely difficult; but the pride of knowledge often labours to gain what, if gained, would be useless, and wastes exertions upon objects that have been left unattained from their futility. Men possessed of this desire you may perhaps find, my son, in that seat of science whither you are going; but remember that which claims our wonder does not always merit our regard; and in knowledge and philosophy be careful to distinguish that the purpose of research should ever be fixed on making simple what is obtuse, not obtuse what is simple; and that difficulty in acquisition will no more sanctify its expediency, than the art of tumblers, who have learned to stand on their heads, will prove that to be the proper posture for man.

"There is a pedantry in being master of paradoxes contrary to the common opinions of mankind, which is equally disgusting to the illiterate and to the learned. The peasant who enjoys the beauty of the tulip is equally delighted with the philosopher, though he knows not the powers of the rays from which its colours are derived; and the boy who strikes a ball with his racket is as certain whither it will be driven by the blow, as if he were perfectly versant in the dispute about matter and motion. Vanity of our knowledge is generally found in the first stages of our acquirement, because we are then looking back to that rank we have left—of such as know nothing at all. Greater advances cure us of this, by pointing our view to those above us; and when we reach the summit, we begin to discover, that human knowledge is so imperfect as not to warrant any vanity upon it. In particular arts, beware of that affectation of speaking technically, by which ignorance is often disguised, and knowledge disgraced. They who are really skillful in the principles of science, will acquire the veneration only of shallow minds, by talking scientifically; for to simplify expression is always the effect of the deepest knowledge and the clearest discernment. On the other hand there may be many who possess taste, though they have not attained skill; who, if they will be contented with the expression of their own feelings, without laboring to keep up the borrowed phrase of erudition, will have their opinions repeated by all whose suffrages are worthy of being gained. * *

"The ostentation of learning is indeed always disgusting in the intercourse of society; for even the benefit of instruction received cannot allay the consciousness of interiority, and remarkable facts more frequently attract admiration than procure esteem. To bring forth knowledge agreeably as well as usefully is perhaps very difficult for those who have attained it in the secluded walks of study, and speculation, and is an art seldom found but in men who have likewise acquired some knowledge of the world. * *

"Politeness taught as an art is ridiculous; as the expression of liberal sentiment and courteous manners, it is truly valuable. There is a politeness of the heart which is confined to no rank, and dependent upon no education; the desire of obliging, which a man possessed of this quality will universally show, seldom fails of pleasing, though his style may differ from that of modern refinement, I knew a man in London of the gentlest manners, and of the most winning deportment, whose eye was ever brightened with the smile of good-humour, and whose voice was mellowed with the tones of complacency,—and this man was a blacksmith.

"The falsehood of politeness is often pleaded for, as unavoidable in the commerce of mankind; yet I would have it as little indulged as possible. There is a frankness without rusticity, an openness of manner prompted by good-humour, but guided by delicacy, which some are happy enough to possess, that engages every worthy man, and gives not offence even to those whose good opinion, though of little estimation, it is the business of prudence not wantonly to lose.

"The circles of the gay, my children, would smile to hear me talk of qualities, which my retired manner of life has allowed me so little opportunity of observing, but true good breeding is not confined within those bounds to which this pedantry (if I may use the expression) would restrict it; true good breeding is the sister of philanthropy, with feelings perhaps not so serious or tender, but equally inspired by a fineness of soul and open to the impressions of social affection. * *

"You will probably hear, my son, very frequent applause bestowed on men of nice and jealous honour, who suffer not the smallest affront to pass unquestioned or unrevenged; but do not imagine that the character which is most sacredly guarded, is always the most unsullied in reality, nor allow yourself to envy a reputation for that sort of valor which supports it. Think how uneasily that man must pass his time, who sits like a spider in the midst of his feeling web, ready to catch the minutest occasion for quarrel and resentment. There is often more real pusillanimity in the mind that starts into opposition, where none is necessary, than in him who overlooks the wanderings of some unguarded act or expression, as not of consequence enough to challenge indignation or revenge. I am aware that the young and high-spirited will say, that men can only judge of actions, and that they will hold as cowardice the blindness I would recommend to affront or provocation; but there is a steady coolness and possession of one's self, which this principle will commonly bestow, equally remote from the weakness of fear, and the discomposure of anger, which gives to its possessor a station that seldom fails of commanding respect, even from the ferocious votaries of sanguinary *honour*. * *

"Let my children never suffer the monitor, conscience, to speak unheeded, nor drown its whisper, amidst the din of pleasure or the bustle of life. Consider it as the representative of that Power who spake the soul into being, and in whose disposal existence is! To listen, therefore, to his unwritten law which he promulgates by its voice, has every sanction which his authority can give. It were enough to say that we are mortal:—but the argument is irresistible, when we remember our immortality."

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—You last week published proposals for printing a selection from Dr South's Sermons. It may aid this attempt to revive the knowledge and influence of a name once so distinguished, to present the following opinions of his merits taken from three periodical journals—all of high reputation, but wholly unlike in their character and principles.

The first of these is from the Eclectic Review, the organ of the Calvinistic dissenters; not likely of course to feel very partial to his memory, of which, some trace may be seen in the character below.

"As a preacher we do not hesitate to express our opinion, that with the obvious deductions, arising from the defects already adverted to South, is second to none who have adorned the English pulpit. He has neither the intellectual fertility of Barrow nor the richness of Taylor; but he has more feeling than the first, and more discretion, and compactness than the latter. Excepting in his propensity of jesting and abuse, his taste was exquisite; and in his happier compositions the structure and cadence of his periods is equal to any thing of which the English language can boast. South is a fatal instance of the folly of cherishing party feelings. With an oratorical genius of the very noblest kind, with powers, which, rightly directed, might have made him the favorite of all ages and all sects, he sunk himself so low as to become the organ of one faction in his incessant declamations against another, and those compositions, which would otherwise have charmed every head and every heart, are now too often rendered irksome in the perusal, by their harshness and illiberality."

The second is from the Christian Observer; a journal issuing from the very bosom of the Establishment, and maintaining the principles of what are called the low church party. So far therefore this publication also has no great congeniality with the Doctor.

"Dr South, we think, has feeling, though strangely overborne by an extravagant and most ungovernable wit: between which and his hatred for Puritans and Socinians, added to the still lingering scholastic orthodoxy, the armor he always buckles on for conflict, he must be allowed to exhibit a most grotesque appearance; semi-Calvinist and semi-Arminian, semi-boxer and semi-buffoon; but always eloquent, profound, moral, and bold for God and for truth."

The following is from the Retrospective Review; a work almost unknown in this country, till within a year or two since, but conducted with eminent ability, and esteemed by our own scholars to whom it is known, second to none.

"As a good judge of men and manners, and a useful observer of human life, South deserves the highest praise. He seldom attempts the subtleties of metaphysical disquisition, in which he did not excel: his business was with the broad realities of life; his sermons contain innumerable thoughts and reflections which are true and striking, though not always the most obvious to a common thinker; and this is an unequivocal mark of a good writer. From him we might form a collection of useful maxims, in which sentiments the most profound and just are delivered in language the most expressive and correct."

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"It may perhaps be objected to some of his sermons, that they contain too many divisions, and that order leads to confusion; but all the heads of his discourse are fully examined and discussed; and the infinite variety and fulness of the man's understanding and imagination led him often to crowd into one short sermon what a modern book-maker would diffuse over a folio." * * * *

"To be properly appreciated, indeed, his sermons ought to be carefully studied: they bear the unequivocal stamp, which a peculiar turn of mind and a great genius cannot fail to impress. The copious and energetic language of South might serve to invigorate the well-turned and rounded sentences of many a modern scribbler, which fall softly on the ear, but have not strength to penetrate further; and he, whom inclination so prompted or circumstances required, might from the same magazine arm himself with the weapons of ridicule, sarcasm, and invective. It is no pedantry to say, that we observe considerable resemblance between the style of South, and the manner of a great Athenian orator; and it is not surprising that there should be a similarity between two men of ardent temperament, who on all subjects thought clearly, and expressed themselves forcibly."

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—The following notes were found in the pocket book of a young lady after her decease. If you think their publication would be useful, they are at your disposal.

"A few things which I desire constantly to keep in my mind.

1st. That it is the object of my life to prepare my soul for the enjoyments of heaven and to do all in my power to assist my fellow creatures in attaining the same end.

2d. That the eye of my God is at all times upon me.

3d. That I must keep a constant watch upon my thoughts, words, and actions, and hourly carry on the work of self-examination.

4th. Let the love of God and gratitude to my Saviour, for what he has done for me, be the predominant emotions of my soul.

5th. Let the example of purity and holiness which Jesus has given us in his life be my standard of virtue, and let this be the object upon which my mental eye is continually fixed.

6th. Let me be ever striving to increase my stock of religious knowledge.

7th. Let me ever remember that prayer is the most solemn act in which I can be engaged, and let me never enter upon it with levity or without preparation.

8th. When I read the Bible let it be as I would read a message directly from the Most High."

MR EDITOR,—Your correspondent E. Y. has furnished some interesting matter for your columns, which makes him a valuable contributer, and I for one, am desirous to see more frequent contributions of the same character. He is very capable of instructing by parable, and should not let his pen lie idle. He might perhaps with advantage be a little more concise, and one column at a time is better than two. But if he will only write, I will ensure him readers for even three. L—t.

The Treasurer of the Evangelical Missionary Society, acknowledges the receipt of fifty five dollars from the Treasurer of the Domestic Missionary Society in the parish of the Rev. Mr Parker, of Portsmouth, N. H.

CONGRESSIONAL SUMMARY.

In the Senate,

Monday, Dec. 11. Mr Randolph of Va. appeared and took his seat. The whole of this day was occupied in balloting for Committees. The following was the result:—

Foreign Relations.—Messrs Sandford, Tazewell, Macon, Bell, Chambers.

Finance.—Messrs Smith of Md. Holmes, White, Smith of S. C. Chase.

Commerce.—Messrs Johnston of Lou. Silsbee, Edwards, Woodbury, Rowan.

Manufactures.—Messrs Dickerson, Ruggles, Clayton, Reed, Knight.

Agriculture.—Messrs Willey, Branch, Bouligny, Bateman, Rodney.

Military Affairs.—Messrs Harrison, Chandler, Benton, Johnson of Ky. Marks

Militia.—Messrs Chandler, Branch, Knight, Harrison, Findlay.

Naval Affairs.—Messrs Hayne, Williams, Kane, Robbins, Seymour.

Public Lands.—Messrs Barton, King, Eaton, Thomas, Read.

Indian Affairs.—Messrs Benton, King, Edwards, Hendricks, Johnson of Lou.

Claims.—Messrs Ruggles, Bell, Clayton, Bateman, Cobb.

Judiciary.—Messrs Van Buren, Berrien, Holmes, Robbins, Seymour.

Post Office and Post Roads.—Messrs Johnson of Ky. Thomas, Branch, Silsbee, Findlay.

Pensions.—Messrs Noble, Marks, Cobb, Chase, Willey.

District of Columbia.—Messrs Chambers, Eaton, Noble, Rowan, Bouligny.

Expenditures of the State Department.—Messrs Kane, Hendricks, Williams.

Engrossed Bills.—Messrs Marks, Bateman, Rodney.

On Tuesday, Mr Johnson introduced his bill for the abolition of imprisonment for debt, which was read and committed.

Leave was given the Committee on the Bankrupt Bill to sit during the sittings of the Senate.

The following, submitted by Mr Barton, was agreed to:

Resolved, That the Committee on the Public Lands be instructed to inquire into the expediency of encouraging the cultivators of the soil, and multiplying the number of freeholders in the United States, by making donations of small tracts of such of the Public Lands as shall have been previously offered for sale and remained unsold for a given time, to such persons as will actually inhabit and cultivate the same for some reasonable term of years.

The following, submitted by Mr Holmes, was agreed to:

Resolved, That the Committee on Pensions, be instructed to inquire into the expediency of altering the several acts providing for pensions to Revolutionary Officers and Soldiers, in such manner that the bounty of the government may be more equitably distributed.

Mr Dickerson introduced a bill to provide for a division among the several States, according to ratio, of a portion of the public revenue; which was read three times, and referred to a select Committee of seven members.

In the House of Representatives.

On Monday, Mr Cambreleng offered the following resolution—

Resolved, That the Secretary of the Treasury be directed to furnish this House with a statement, exhibiting annually, from the 30th September, 1815 to the 30th September, 1826, the amount and description of merchandise exported from the United States to the British colonies, embraced in the recent Order in Council, the amount and description of merchandise imported from the same during the said term; a statement of tonnage annually employed in that trade, distinguishing between British and American vessels, and of the revenue annually accruing upon merchandise imported from said Colonies.

The bill for the relief of the New York and Pennsylvania Institutions of the Deaf and Dumb was taken up in committee of the whole and reported; but on an amendment being proposed by Mr White of Florida, the bill and amendment was laid on the table.

A resolution offered by Mr Ward of New York, referring to the Library committee the subject of preparing paintings to fill the vacant space of the Rotunda of the Capitol, was adopted.

A resolution was laid on the table by Mr Martindale of New York, relative to any evasions which may have taken place of the duties imposed by law on imported wool and woollen manufactures.

A letter from the sons of the late Benjamin West to the Speaker was laid before the House, asking of Congress to purchase the pictures belonging to Mr West, (150 in number) which by his death had devolved to his sons. The latter was ordered to be laid on the table and printed.

Mr Burgess of Rhode Island gave notice, that, on Wednesday, the 20th inst. he would call up the bill for the Relief of the surviving Officers of the Army of the Revolution, and move the House to go into Committee of the whole on the same. He also gave notice that he would then move to divide the bill, into two bills; one for the relief of the officers as originally proposed, and the other for the general purpose of distributing a sum of money among all persons who served a given time in the Revolutionary War.—On motion of Mr Burgess, the bill was ordered to be printed.

The subject of our claims for militia services during the late war, was called up by Mr Bartlett of New Hampshire, by a resolution that the House instruct the Secretary of War to report "what classes and what amount of said claim may be allowed and paid upon the principle and rules which have been applied to the adjustment of claims of the other States for military services during the late war; and also, if any parts of said claim are disallowed, to state the reasons for which the same are rejected."

Mr M'Coy, of Virginia, moved to amend the resolution by inserting, after the words "late war," "and to which the assumed authority of the Governor of that State to control the militia, and to judge of the necessity of ordering them into service does not apply."

This amendment was adopted.

Mr Buchanan, of Pennsylvania, said he could wish much to have the delay of one day to look into this resolution.

Mr Bartlett had no particular objection to the delay, further than the inconvenience which might arise.

Mr Houston, of Tennessee, thought the House would be no better prepared when this information should be obtained. He had made up his mind and no further information would change his opinion.

On motion of Mr Bartlett, the resolution was then again laid on the table; and, on motion of Mr Cook, of Tennessee, was ordered to be printed.

FOREIGN INTELLIGENCE.

Upper Canada. Our Provincial Parliament will meet on Tuesday next, and we anticipate a short and boisterous session; indeed, it is rumored that it is the intention of the Executive to dissolve the House, and in the new election to bring the Alien question into play, in order to get rid of its independence. If so, we may bid good bye to the prosperity and happiness of Upper Canada—like unhappy Ireland, the great bulk of the people will then be deprived of their rights as freemen, and trodden under foot by a few hirelings of power and of office, who will treat them worse than the beasts of the field; like Ireland, Upper Canada, instead of being a contented, loyal, and peaceable people, will become filled with discontent, dissatisfaction, and disturbance. The people of Upper Canada, who have long known the blessings of freemen, can never tamely submit to be openly deprived of their rights, although they have often been obliged to submit to their partial infringement. For instance, look at the present House of Assembly, the Constitutional holders of the public pursestrings, denied the common privilege of paying their own contingent expenses? Denied the common privilege of paying their hired servants! Was there ever such an insult offered to a legislative body?—*Canadian Freeman.*

Colombia. The New York Commerical Advertiser contains much important information respecting Colombia. The question seems to be settled as to Bolivar's intentions in respect to the South American States, so far as he can govern their destinies.

Porto Cabello has revolted from Paez, who was marching upon it with all his force. Cumana was invested by sea and land by General Bermudez. The Government of the Colombian Republic is in fact dissolved. Bolivar himself, in one of his letters to his agents there, says "the Republic has been resolved into its original elements." He proposes to give them the *Bolivian code*, in other words a hereditary Monarchy, and modestly says in one of his despatches, "*I myself am the rallying point to all who love the national glory and* THE RIGHTS OF THE PEOPLE!" It now appears that there has been a perfect understanding between Paez and Bolivar, the former being the agent of the latter in promoting his views towards sovereign power.

The result of these plans has been an act of the Department of Guayaquil, which is now first made known, passed Aug. 26th, which consigns the "*exercise of sovereignty into the hands of the Father of his Country—of Bolivar—who is the centre of all arts!*"

A meeting of the people of *Caraccas* has been held to form a new compact in this general wreck of the Republic. Paez, who was present, attempted to excuse the conduct of Bolivar, but the result of the meeting was a declaration of independence on the part of Caraccas and Apure, and a call for a grand convention to frame a new code of government for the whole of ancient Venezuela.—*Trav.*

England. The new Parliament met on the 14th, and C. M. Sutton was re-elected Speaker of the House of Commons. The Speech of the King was expected to be delivered on the 21st.

Sir Walter Scott had returned from his visit to Paris, highly gratified with his excursion. He had obtained some very important and authentic documents, with which he intends to illustrate the *Life of Napoleon.*

The London Morning Chronicle of the 14th, says: In the manufacturing districts distress has, in several places, led to combinations to prevent the execution of the laws. In Manchester, a serious riot has taken place, originating in a determination of the poor, desperate from total want of means, to resist the officers of the law. In Glasgow, we perceive the owners of houses, inhabited by the poor, are utterly unable to levy rents. If, in the capitals, as it were, of the manufacturing districts, these things occur, what must take place in the smaller towns and villages? All shopkeepers, tradesmen and publicans, who live by supplying the wants of the poor, are necessarily in a state of the greatest embarrassment. The stoutest hearts may well feel dismay, when they look towards the future. Never perhaps did a Parliament meet under more disheartening circumstances.—The accounts from the manufacturing districts of Lancashire are gloomy. The trade of Yorkshire is also dull, and the price both of the raw materials and the manufactured articles are somewhat lowered.

In Leeds the woollen and linen lines were at work at full time.

Africa. Accounts had been received in London from the western coast of Africa, stating that a battle had been fought on the 7th August, between the Ashantees, amounting to 25,000 men, and the British troops under Lieut. Col. Purdon, aided by the forces of several native kings. The Ashantees were beaten with the loss of 5000 men, killed, wounded and prisoners. The loss of the forces commanded by Lieut. Col. Purdon, was 800 killed and 2000 wounded.—The King of the Ashantees, brother to him who opposed the late Sir Charles M'Carthy, was said to have been wounded The battle was fought near the village of Dodewan about 25 miles from British Accra.

We have seen a letter from Mr Hixtsen, the merchant who accompanied Captain Clapperton to Katungo (Africa) and who had returned to coast, relating that, before his departure from that city, he had received intelligence that Clapperton on his approach to the frontiers of Bargboo, which borders on Bellu's dominions, had been met by the sovereign of that country at the head of 500 horsemen to conduct him to his capital. The letter states, that it was highly probably Mr Dickinson, who had proceeded from Dahomey, was already at Saccatoo. We have now, therefore, every reason to hope that the interior of Northern Africa beyond the Great Desert, will no longer remain a *Terra Incognita.—London Quarterly Review.*

Russia and Turkey. The Russian ultimatum, it appears, was the independence (of the Porte) of Wallachia and Moldavia. These countries will probably now be in some measure dependent upon Russia; but it will be far better, considering the present disposition of the Russian Court, than absolute dependence, or rather abject subjection to the Turk. Servia also will be benefited by the treaty between the Russians and Turks. Some commercial regulations are also made, by which the exclusive and monopolizing policy of the Turks is to be changed. It is predicted, that Russia, singly, or in connexion with some other European power, will follow up its diplomatic successes, by proposing and obtaining favors for the Greeks. The *Algemeine Zeitung* of Nov. 3, had been received in London, which stated that an additional convention had been proposed by Russia and the *Porte*. It is observed in the *Journal Des Debats* of Nov. 8th, that if Russia continues her encroachments and demands against the Porte, the Sultan may find himself obliged to take the wise resolution of quitting the Bosphorus, and packing off for Asia.

Greece. Intelligence from Greece, to the 19th of Sept. states that a steam-boat had arrived in the Gulf of Argos, to the great joy of the people. She was purchased by the Greeks of the owner, T. S. Hastings, for £15,000, and was named *Perseverance;* (such is the meaning of the Greek word by which it is to be called.) It is about 230 tons.—A new expedition is fitting out in Egypt, against Greece; and the Smyrna O. Spectator predicts the speedy desolation or subjugation of that country.

DOMESTIC INTELLIGENCE.

Landing of the Pilgrims. We understand that the Third Congregational Church in Plymouth, under the pastoral care of the Rev. Mr Freeman, have set apart the 22d inst. as a day of Thanksgiving, and Fasting and Prayer. In the morning of the day a Discourse is expected from Rev. Mr Storrs, in commemoration of the landing of our Forefathers. The afternoon will be devoted to Prayer and Addresses from Clergymen of the neighbouring towns. This is a new era in the manner of observing this day, and we trust it is an indication of the speedy return of all to those principles which actuated our pious fathers.

Mechanics' Meeting. At a meeting of gentlemen favorable to the formation of an Association for Mutual Instruction in the Arts and Sciences, and such other branches of useful knowledge, as have a tendency to promote the interests of Mechanics generally, held at Concert Hall on Tuesday evening the 14th inst. Mr George Darracott, was chosen to preside, and Charles W. Moore, to act as Secretary.

The object for the meeting having been explained, and its importance fully discussed, it was unanimously

Voted, That Messrs Alpheus Cary, Gerry Fairbanks, Ezra Stone, Alexander Parris, Samuel Budd, Timothy Claxton, Daniel Gould, George Darracott, and James K. Frothingham, be a Committee to draft a Constitution and code of By-Laws for the government of the proposed Society.

Voted, That the Secretary give public notice of the next meeting in the several newspapers of this city.

Voted, That the proceedings of this meeting be signed by the Chairman and Secretary, and published.

George Darracott, *Chairman.*
Charles W. Moore, *Secretary.*

Virginia The message of Gov. Tyler to the Legislature of Virginia, at the opening of its present session on the 4th instant, is a document of considerable length and written with ability. In regard to the subject of internal improvement, the Governor strongly insists upon the opinion that the General Government has no constitutional power to construct roads, canals, &c. Under the operation of the present Penitentiary system of that state, in which the prisoners are for the most part confined in separate cells at the close of the day's labor, the offences punishable in this way have diminished within the last two years, and especially convictions for second offences. Only 136 persons, in a population of 700,000 free white inhabitants, were confined within the walls of the prison on the 30th September last.

South Carolina. In the legislature of this state the committee on agriculture has been instructed to inquire, whether, considering the over production of Cotton, the depressed condition of that culture, and the remote prospect of its improvement—considering likewise the obvious advantage which would be gained by multiplying the objects of agricultural enterprise—it be not therefore expedient, by legislative bounty, to promote the cultivation of the indigo plant, the vine, the olive, or such other congenial culture, as may lead the way to a new and more profitable investment of agricultural capital.

GENERAL SUMMARY.

Fisheries. The fisheries in Nova Scotia and New Brunswick, according to a recent investigation, employ about 20,000 persons, and yield annually from 250,000 to 300,000 quintals of fish, or 250,000 barrels including fish of the different kinds; salmon, Mackerel, herring, &c.

Greek Frigate. The London Globe of the 14th ult. states that the Greek frigate Hellas, Captain Gregory, which sailed from New York on the 16th of October, for Greece, was spoken on the 22d of October is lat. 40, long. 53 30.

Salem Mill Dam. There is now, we rejoice to say, no doubt of the accomplishment of this great project, to which the attention of our citizens has been so long and so ardently directed. Such measures have been taken by the board of directors, as will lead to a commencement of the work, early the ensuing spring.—*Salem Observer.*

Commentaries on American Law. The first volume of a work under this title, by James Kent, Esq. late Chancellor of the state of New York, is just published at Albany. It is in the form of lectures, twenty three lectures forming the volume, divided into three parts. The first part, in nine lectures, treats of the law of nations. The second part in ten lectures, treats of the Government and Constitutional Jurisprudence of the United States. The third part, in four lectures, treats of the sources of the Municipal Law of the several States, under the heads of Statute Law—Reports—the principal publications on the Common Law—and the Civil Law.

Lotteries. The impoverishing tendency of lottery dealing is palpable in theory. What would be thought of the prospect of a man,—not to say of his judgment and common sense,—who would embark in speculation where the chances of failure and success are twenty to one against him; and fifteen per cent. discount on his success staring him in the face. And such is the fair expose of lottery speculation. We have before us the scheme of the "Connecticut state lottery,—third class," which is said to be a *fair scheme.* Let us weigh a little its merits. The whole number of tickets is 34,220; 22,100 of them are blanks, the remaining 12,120 are called of course prizes. But look to this a little nearer; 10,608 of these *prizes*, are $2 each, the price of the ticket.—That is, if with two chances to one against you, your lot falls upon one of them, the price of your ticket is restored, minus 15 per cent. which is $1 70; subtracting from this sum the chagrin of disappointment and the use of your money, and we shall consent to call the 10,608 *prizes* blanks; making in the whole 32,708 blanks. The prizes then, are reduced to 1,512. Now 1,300 of these are $4 prizes. The chance against getting one of them is *twenty* to *one*, and when you have drawn one of them, you have made $1 40 on your money; which is not worth the risk. The prizes are now reduced to 212; 104 of which are but $10 prizes, or $6,50 more than the cost. To what then does all this high sonnding parade of prizes and fortunes—this great licensed cheat, amount? The ticket holder, forsooth, stands 108 chances in 34,220, or only 1 in 316 of drawing any thing over $10!—*Rel. Intel.*

Honorable Munificence. The Liverpool Mercury says, "A gentleman, who assumes the anonymous signature of Londonensis, has remitted, for the relief of the distressed artisans of Sheffield, a second donation of £500. This gentleman, who is yet undiscovered, is far more worthy of the title of 'The *Great* Unknown,' than the author of the Scotch novels."

Cure for the Toothach. At a recent meeting of the London Medical Society, Dr Blake stated that extraction or incision of teeth was unnecessary. He was enabled, he said, to cure the most desperate cases of toothach, (unless the disease was connected with rheumatism,) by the application of the following remedy to the diseased tooth. "Alum, reduced to an impalpable powder, two drachms; nitrous spirit of æther, seven drachms; mix and apply them to the tooth." Mr Fay, the American dentist, who was present, admitted with much candour, that in 95 cases out of 100, where surgeons and dentists are applied to for the purpose of extraction, relief might be obtained without that, or even excision. It may, therefore, be worth while to try the remedy prescribed by Dr Blake, as, unlike many of the nostrums of the present day, it cannot do any harm, but it does not appear to possess the character of a specific. Mr Fay submitted his instruments for excision and extraction, to the inspection of the meeting, and he received some well merited encomiums for the improvement which he has introduced in the practice of the dentist.—*London paper.*

Almanacks. There have been already printed and sold, of the "Farmer's Almanack," by R. B. Thomas, Esq. published by Messrs Richardson and Lord, for the next year, upwards of *ninety thousand* copies!

Steamboat on Taunton River. We learn that at a meeting, at Fall River, on Saturday last, it was agreed to procure a steamboat, to commence running next season, between Providence and that village, &c. Six thousand dollars, it was proposed, should be raised by a subscription of 120 shares, at 50 dollars each. A large part of the shares were immediately taken up by citizens of Fall River.

Printing. The number of persons employed in the office of the National Intelligencer, including editors, reporters, &c. is 100. Three hundred reams of paper have been "consumed," in one week in the above office.

Donation to the Greeks. It is understood that a vessel will sail from Philadelphia in a few days for Greece with a cargo of twelve or fifteen hundred barrels of flour; a donation from the merchants and others of that city to the suffering Greeks.

New Jersey State Prison. The excess of expenditures above receipts by this establishment the past years, is less than in former years, amounting for the year ending 30th September, 1826 to $3975, including 220 for repairs to the prison, and 3025 for keepers' and inspectors' salaries. On the 30th of September there were in the prison 65 convicts; 59 of whom are Americans, 5 Irish, and one German. Eight are above 50 years of age, 26 over 25, and two under 15. Thirtysix are whites, and twentythree are blacks.

Virginia Theological Seminary. From late Reports of the Treasurer of the Presbyterian Education Society under the care of the Hanover, (Va.) Presbytery, it appears that the funds belonging to the Theological Institution are as follows; House and lot with improvements, $8,000 00; Library 7,500 00; money at interest as reported by the Treasurer, as in his hands, 9,966,00; bank stock directed to be transferred to the treasurer, 44 shares at par, 4,400 00; late subscription, nearly 25,000 00; Little's Scholarship, 2,500 00; old subscriptions, reckoned good, amount not exactly known, but exceeding 2,000 00. Making an amount in the whole of nearly sixty thousand dollars.—*Family Visitor.*

The Navy. The Report of the Secretary of the Navy states the whole naval force of the United States to be 12 ships of the line, exclusive of 2 on Lake Ontario; 17 frigates of the first class, [44 guns,] 3 of the second class; 16 sloops of war; 4 schooners of 12 guns, and 3 other vessels. The whole of these, with the exception of three of the frigates, could be prepared for active service at sea, in a few months, should the situation and interests of the nation demand their employment.

Disturbance of Religious Meetings. A young man was recently convicted of having disturbed the Methodist society of this village in the exercise of its religious duties. It appeared from the testimony, that he had on many occasions *laughed* or *smiled* during divine service; and although he offered in extenuation, that his risible faculties were easily put in motion, and that he had not the power to restrain their operation on seeing any thing ludicrous, Justice Wheeler sentenced him to a fine of five dollars, in addition to the cost of the suit. The Methodists now suffer more from the malevolence of *individuals* than perhaps any other sect in our country. As the laws not only discountenance such persecution, but prescribe punishment for the persecutors, it is an *implied* duty of the Methodists to make known their grievances, and an *explicit* one of our tribunals to redress them. A few such cases as the above will have a salutary effect.—*Rochester D. Adv.*

National Debt. The reduction of the public debt comes in evidence of the general prosperity of the country, as well as of the prudence and wisdom of the government. In 1817, the national debt of the United States was $123,000,000; and in January 1827 it will be less than $74,000,000, being a reduction of 50,000,000 in ten years.

Rapid Driving. It was decided in the District Court of Pensylvania, before Judge Peters, in a recent case of the United States vs. John Hart, that driving or riding through a populous street in the city, at such rate, or in such manner, as to endanger the safety of the inhabitants, is an indictable offence at common law, amounts to a breach of the peace, for which the offender may be arrested at the time, without warrant and carried before a magistrate for examination.

MARRIAGES.

In this city, Mr John Gray Colburn to Miss Mary Eliza Mathews.—Mr Cutler Eames to Miss Mary Ann Brier.—Mr John Banchor to Miss Abigail Perkins Cheever.—Captain Isaac Fowler to Miss Mary Ann Kidder Brazier.—Mr John Kennedy, Jr, to Miss Sarah Ann Winslow Taylor, only daughter of William Taylor, Esq.

In Hingham, Mr Martin Battles to Miss Cynthea Lincoln.—On the 17th instant, by Rev. Mr Brooks, Mr Horace Harding to Miss Hannah Barnes.

In Walpole, on the 19th inst. by Rev. Mr Storer, Mr David Morse, of Foxborough, to Miss Eunice Blak

In Athens, Me, Mr Aaron French, aged 60, to Miss Hannah Burgess, aged 19.

In East Machias, Me, Mr Daniel Merrill, to Miss Sarah Hancom.

In Washington city, the Hon. Henry C. Martindale, a Representative in Congress from the State of New York, to Miss Olive F. daughter of Dr James Ewell.

DEATHS.

In this city, Ebenezer Oliver, Esq. aged 74—a worthy citizen, for many years a member of the Board of Selectmen under the town government, and for thirty years Senior Warden of King's Chapel.—Mr Seymour Rice, aged 38.—Mr Richard White, aged 89.

In Charlestown, Miss Amanda, daughter of Mr Joel Tufts, aged 18.

In Salem, Mr Joseph Smith, aged 79; Captain Isaac Bullock, aged 74.

In Carlisle, Mrs Lydia Russell, aged XCVI years, the oldest inhabitant of the town.

In Medford, on the 7th instant Frederick Dudley, —and on the 15th, Lucy Ellen, aged 2 years, twin children of Dudley Hall, Esq.

In Sandwich, Elisha Perry, Esq. aged about 80, for a long course of years a magistrate of the county, and a Selectman of the town.

In Newport, Captain Jonathan Bliss, aged 65, a revolutionary pensioner.

In Shutesbury, Mr Michael Pratt, aged 103 years. His youngest son is only 14 years old.

In Rehoboth, Elder Thomas Simmons, at the advanced age of 104 years, five months, and sixteen days.

In Philadelphia, Hannah Archer, aged upwards of 103 years; she and her husband were two of the faithful domestic servants of General George Washington, during the most severe engagements of the revolution.

In Charleston, S. C. Jane W. aged 19, and John B. aged 15, children of the Rev. Nathaniel Bowen, formerly of this city.

NEW YEARS PRESENTS.

FOR sale by NATHANIEL S. SIMPKINS, Court-street corner of Brattle-street;

Atlantic Souvener—The Memorial—Russian Tales—Juvenile Sketch Book—"French Cabin Boy, the modern Crusoe"—Lights of Education, or Mr Hope and his family—Charles Ashton, or the boy who would be a Soldier—Taylor's Scenes of Wealth, with 68 engravings—Original Poems—New Year Improved, or Errors Corrected—New Year's Eve—Visit to Malta, or the Little Prisoner—Rural Scenes—Northern Regions, or Uncle Richard's relations of Capt. Parry's voyages—Rose Grant—Nina, an Icelandic Tale—Alfred Campbell the young Pilgrim—Tales for Boys—Tales for Girls—Factory Girl—Baby Tales—The two Birth Days—Joseph Ellis the Berry Boy—George Freeman—Robert and William—The two Lambs—Pleasant Stories—William and Thomas, or the choice of two ways—Descriptive Scenes. A variety of Children's Books with *coloured engravings.*

Likewise—Astronomical, Botanical and Geographical Cards—Ladies' Morocco Pocket Books and Wallets—Card Cases *with purse and memorandum attached;* and many other articles. dec. 23.

OPIE'S ILLUSTRATION OF LYING.

FOR Sale at 81 Washington-street, "Opie's Illustrations of Lying. D23.

HYMNS.

THE Hymns used in Purchase Street Church, may be obtained at 81, Washington street, in sheets to be bound in any style the purchaser may wish.
Dec 23

MASSACHUSETTS PEACE SOCIETY.

THE annual celebration of this Society will be held at the Old South Church on Monday 25th inst. (Christmas day) at half past 6 o'clock P. M. and an address will be delivered by the Hon. Timothy Fuller.—The following will be the order of services; Anthem—Prayer—Hymn—Address—Anthem—Benediction. The members of the Society are hereby notified that their adjourned meeting will be held at the Vestry of the Old South Church in Spring lane, on the same day, at 5 o'clock P. M. to receive the reports of their Committees. By order of the Committee of Arrangements. J. P. BLANCHARD,
Dec. 21. *Recording Secretary.*

THE FRENCH CABIN BOY, or MODERN CRUSOE.

A NARRATIVE of the life and adventures of a French Cabin Boy who was shipwrecked on an uninhabited island. From the French of Mad. Malle De Beaulieu, just published and for sale by JAMES LORING, No. 132, Washington street.

N. B. The above interesting work unfolds the expedients to which an ingenious and cultivated youth would resort on being shipwrecked on a desolate spot without any human assistance. A vein of moral sentiment is interwoven throughout. This work is specially calculated to interest young persons engaged in the study of Botany and Natural History.

Also—The New Year's Sabbath—Dutiful George, and other tales, price 50 cents per dozen.
Dec 23

NEW YEAR'S PRESENTS.

A VARIETY of Books suitable for New Year's Presents, may be obtained at the Office of the Christian Register, 81 Washington street. dec. 23.

CARPENTER'S CATECHISM.

JUST published, at the Office of the Christian Register, "An Introductory Catechism, by Lunt Carpenter, D. D.

The readers of the Christian Register will recollect that this is the book that was lately named with approbation in this paper, and recommended to the notice of parents and teachers. It is sold at 6 cents single, $4 per hundred. Dec 25

HINTS TO PARENTS.

A FEW copies of "Hints to Parents," are received, and for sale at 81 Washington street. It consists of two parts;—Part 1st, on the "Cultivation of Children.' Part 2nd, "Exercises for exciting the attention and strengthening the thinking powers of children,—in the spirit of Pestalozzi's method." From the third London edition.
Dec 23 2t

CHRISTMAS AND NEW YEAR.

MUNROE AND FRANCIS, Washington street, corner of Water street, will publish, in the course of a few weeks, the following new and interesting Juvenile Books.

Northern Regions; Or Uncle Richard's Relation of Parry's Voyages for the discovery of a North West passage, and Franklin's and Cochrane's Overland Journies. With 24 Copperplate Engravings.

Amusements of Westernheath, or Moral Stories for Children, with cuts.

Nina, an Icelandic Tale; by a Mother, Author of "Always Happy," &c.

Alfred Campbell, the Young Pilgrim; containing Travels to the Holy Land. By Mrs Hofland. With Copperplate engravings.

Adelaide, or the Intrepid Daughter; a Tale, including Historical Anecdotes of Henry the Great, and the Massacre of St Bartholomew. By Mrs Hofland. With Vignette, and Copperplate Frontispiece.

Rose Grant, a Mattock Sketch, with a frontispiece.

ALSO,

Twelve New Small Books at 50 cts a dozen, some of them original, viz. The Knapsack, by Miss Edgeworth. The Broken Flute The Children who Played with Fire. The New Year's Gift. The Walk in the Wood. The Tell-Tale, The Canary Bird. A Present for Sabbath Schools, by Mrs Sproat. The Dancing Bear. The Rose Trees. Stories for Children, by Mrs Sproat. The Two Pear Trees.

They have just completed their new and convenient edition of Edgeworth's Early Lessons, namely

Harry and Lucy, parts 1, 2, 3, 4 with the Address to Mothers, Little Dog Trusty, Orange Man, and the Cherry Orchard, complete in 1 vol. with 28 Original Designs on wood.

Frank, parts 1, 2, 3, 4, with 25 Original Designs. Complete in one vol.

Rosamond, parts 1, 2, 3, 4, and the Sequel, in two vols. with 56 Original Designs.

☞The three books above comprise The early Lessons of Maria Edgeworth; so that Frank, Harry and Lucy, and Rosamond, may be had separately. Besides these, they have *The Sequel to Frank,* in 2 vols and *Harry and Lucy Concluded;* being the last part of Early Lessons, published in 1825, by Miss Edgeworth. 3 vols. also, of

The Parent's Assistant; with 17 plates.

On or before Christmas, will be published *The Amulet,* being the first No. of a work selected from the English Souvenirs, with a frontispiece on copper. also Christmas Tales for 1826, ornamented. Oct 28

FOR SALE

AT the "House for the Employment for the Female Poor," in High Street,

Towels, coarse and fine; Comforters; Sheets; Pillow-cases; Shirts; Neck-cloths. and various other articles.

The design of this institution is, to enable the poor to provide for their own, and the wants of their children, *by their own industry.* Much of their work is done by the female children of the poor, in a very large school, which is to be supported by the sale of the articles that are made in it. What charity can be more unexceptionable in its character than this? Or, how can good be done at a cheaper rate, than by the purchase of these article? D16

NEW HOUSE.

TO sell or let, a new house, situated in the upper part of Milton Place, leading from Federal street. This house is substantially and faithfully built, and being situated opposite Federal court will always command an open view. It is finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. eptf.

MRS BARBAULD'S WORKS.

THIS day published at the Christian Register Office, "An Essay on the Origin and Progress o Romance-Writing, (by the late Mrs Barbauld.) This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public, but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810. 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, and will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents.

The three vols. complete, and neatly bound in boards, may be obtained at 81, Washington St. at 87 1-2 cents per vol. The price will be raised to one dollar per vol. after the first of January.
D 9 epis3t

Poetry.

FOR THE CHRISTIAN REGISTER

WOMAN.

I.

Woman, the fairest work of God,
Where shines she brightest in her sphere?
I've seen her mid the joyful band,
Where diamonds from the mine,
And choicest gems of every land,
In rivalry do shine:
'Mid flashes too of wit and mirth,
Surpassing brilliants of the earth;—
Yet scarce attractive, dimly bright,
Compared with woman's mellower light.
I've seen the rude, and wild and waste,
Chastened and polished by her taste,
And smoothed the roughest path she trod;
And yet her *brightest* was not here.

II.

I've seen her in the matron's sphere,
With far more winning grace appear;
Leading her lovely offspring forth,
To copy all a parent's worth;
And soothing infant cares,
And chasing childish fears,
And guarding from the snares
That compass early years;
And gently lifting up their souls,
To comprehend immortal things;
The God, who each event controls,—
The source whence every blessing springs;
A providence to claim our trust,
A heaven to reward the just;
Instilling in the tender heart,
The spirit of that prayer,
To which, tho' lips no form impart,
Yet God can read it there.

III.

I've seen her bending o'er the woes,
That others' breasts assail;
With liberal hand and open heart,
Her bounties to the poor impart,
Where man's more selfish soul would close,
And charity would fail.
I've seen her tears of pity flow,
And coming from a form so fair,
E'en from their lovely source, I thought
A thousand nameless charms they caught,
More sweet than pearls or gems that glow
In ocean or in air.
I've seen her oft, by sufferings tried,
Calmly endure, as nought beside
A martyr's spirit e'en could teach;
With patience far more sainted, than
The prouder soul of lordling man,
Could ever—ever reach.

IV.

One scene remains of brightest cast,
And language shrinks,
And fancy sinks,
And own their highest powers surpass'd.
Lo! on some dark and threatening day,
Which heaven awards to earth,
To favor virtue's best display,
And perfect human worth;
See her faithful partner languish!
See her watching by his bed!
Supplying cordials for his anguish,
And softest pillows for his head;
Her thoughts now glanced to heaven in prayer,
Then to the object of her care;
Hushing every voice around,
When slumber o'er him seems to creep,
And softly whispering, lest the sound
Should break his feverish sleep.—
'Tis then all human hearts relent,
And woman's worth we truly prize,
And own that pitying heaven has sent
One angel from the skies. D....

THE GAMESTER.

See where the victim stands!—not covered with flowers,
But compassed round with fiends;—His haggard cheek,
His beamless eye—what tell they?—Of lost house,
With mute, but dreadful eloquence they speak!
Of fame and fortune blighted, hopes betrayed,
And all the fearful wreck one cherished vice has made.

Hark to yon hollow laugh of desp'rate mirth,
That while it fires the brain, and lights the eye,
Sounds the last knell of peace; owing its birth
To the deep pangs of mental agony.
'Tis the convulsive joy of wild Despair,
Wrung from the tortured heart—a joy that Demon's share.

Oh, love of play! so called in fashion's phrase,
Blighter of social hearths and peaceful hours;
Cank'rer of manhood's fair and opening days,
That but for thee had else been strewn with flowers;
Thou direst passion of the human heart,
None but a master's hand can paint thee as thou art!

Oh! vice of all most hurtful to the soul,
Climax of every other vice—the mind
That once ackowledges thy fell control,
Spreads desolation round it; like the wind
That sweeps the desert in its poison'd wrath,
Shedding where'er it breathes destruction in its path!

Oh, vice of all most deadly! on thy shrine
Nature's soft links, love's sweet and holy ties,
Fall early victims—all the bonds that twine
Around man's heart, light up a sacrifice
More cruel than on Bramah's bloodstained pyre,
Where Hindoo mothers joy to see their babes expire!

Fame, honor, fortune, all are swept away,
All swell the gen'ral wreck;—why stands he here
A ruin'd hopeless wretch?—As breaks the day,
He quits the scene of plunder;—in his ear
Ring the still rattling dice;—his throbbing brain
Is crowded now with thoughts, that ne'er shall rest again.

Rushing with horror through the silent streets,
And shrinking from himself, he seeks his home!
(Once 't was a happy one,)—his pale wife greets
His wished return with smiles;—how can man roam
From woman's calm endearments to partake
Those scenes that of his soul a leafless desert make?

Ah! she has listen'd with a beating heart
To every passing footstep;—she has told
Each ling'ring hour's dull chime with frequent start,
And tears that none might chide, and none behold;
And she has kiss'd her infant in her sleep,
Praying that Heaven from him such fatal vice may keep!

But now she meets the lost one with a smile,
That would seem cheerful—save that her pale brow
And faded cheek tell other tales the while
Of sufferings, which her lips will ne'er avow;
Fondly she clasps the wanderer to her breast—
Alas! not even there can his wreck'd heart find rest!

She leads him to the couch where calmly sleeps
His beggared child;—then e'en the gamester's soul
Owns all a father's feelings! See, he weeps—
(But they are tears that madden as they roll—)
Oh! drops, by years of anguish cheaply bought,
Could ye but wash away the rein he has wrought!

It may not be!—already on his brow,
Cain-like, is stampt the burning mark of shame;
And the chill hand of scorn is pointing now
Its withering finger at his blighted name;—
It may not be! ere sinks another sun,
Self-murder crowns his work of guilt—Despair's last work is done. *Mrs C. B. Wilson.*

NARRATIVE.

FILIAL AFFECTION.

The long reign of winter was past, and a milder sun had revisited the earth. The scene was inviting, and I quit, for an hour, the bustle of a town, to admire the beautiful of the works of God, as unfolded in the volume of nature. Having escaped from the hum of business in which I was accustomed to act, I ascended a little eminence, that I might gain a fairer view of the scenery around. The earth was clothed with beauty, the air was filled with the music of happy beings, and the ocean bore upon its bosom the treasures of successful commerce. All things seemed to speak the beneficence of a sublimer Being, and I wondered, if, with such innumerable proofs of his goodness above, around, beneath, and within them, any of his children could knowingly violate his commands.

At this moment my attention was arrested by observing two men at a distance; the one apparently lifeless upon the ground, and the other endeavoring in vain to convey him to a dwelling not far remote. He raised the powerless body from the earth; removed it a few paces toward the dwelling, but could proceed no further. He placed it again upon the ground, and seated himself by its side, as if determined not to forsake it. With mingled emotions of sympathy and curiosity, I hastened to the spot. Judge what was my surprise, and pity, and disgust, when I found a man in the vigor of life, waylaid and spoiled by that treacherous assassin, Intemperance! and a mere youth at his side, attempting in vain to screen his infamy from the eye of the world! I asked the lad, for his countenance beamed with intelligence, what motives induced him to manifest such kindness to one who had well nigh forfeited his claim to our compassion. "Alas," said he, "*It is my father!*" and the tears rolled down his cheek. I now perceived I had expressed myself incautiously, and endeavored to heal the wound which I seemed to have inflicted. "I know," said the youth, "he has forfeited his claim to the compassion of others, but not to mine. He has ruined his reputation, his family, and I fear, his never dying soul—but how can I sunder the strong ties of nature? How can I forget the author of my being and the protector of my infant years?" I commended the warmth of his affection; but secretly admired that it should continue unabated, when the object on which it rested was become so wofully changed. "Sir," said the youth, as if discerning the tenor of my thoughts, "have you a father?" I replied that I had. "Forgive me if I make the supposition that, in the providence of God, you are called to look upon his lifeless clay! Suppose, even, that his death had been hastened by crime! would you on that account refuse him the last acts of kindness?" I answered that every feeling of my nature would revolt at the thought of it. "Then," said he, "you are prepared to appreciate the motives which actuate me: *I look upon my father as dead!* True he breathes, and the blood circulates in his veins; but is this all that constitutes human life? Where is the eye that once beamed so affectionately upon me? it is closed. Where are the strength and activity of manhood? they are fled. Address him, he hears not, anwers not. Handle him, he perceives it not. But for me, the vulture might feast on his mangled limbs, and the very swine trample on his once noble image. And yet, I replied, the death of which you speak, is not like the dissolution of soul and body,—final and irrevocable. He will soon revive. "Alas!" exclaimed the youth, "had you once seen him returning into life, covered with the horrors of his own corruption, had you heard his midnight groans, and witnessed the gnawings of remorse within him; had you seen him struggling to reform, and at last seizing the oblivious cup, as the only refuge from despair; you would not, you could not have mentioned this frightful reanimation, as an alleviation of his condition. It is this very state from which he shrinks as an insupportable burden. No, it is nothing to be quietly laid in the grave with the common guilt of men, compared with the endless succession of assassinations which he inflicts upon his own body, and the final catastrophe to which they inevitably lead. He dies a thousand deaths; and each prepares him for a darker, and still darker abode, in the world of perdition. Oh, my father! my father!"

The scene had now become painful to my feelings, and I wished to retire. But how could I forsake this affectionate youth, while discharging with such emotion the duties of filial piety? I offered him my assistance, and we conveyed the miserable victim of intemperance to his dwelling. And here the fountains of my compassion were opened anew. An interesting group of children, and a disconsolate wife mourned over their sorrows with all the emphasis of grief, and refused to be comforted. I wished to administer the consolations afforded by the gospel to those who innocently suffer; but my sympathies were overpowered, and I withdrew, overwhelmed with a sense of the cruelty, the guilt, the deadly and irreparable mischief of intemperance.—*N. Y. Obs.*

EDUCATION.

CHILDREN CATECHETICALLY TAUGHT TO SIN.

"*Judge not that ye be not judged.*" As a perfect contrast to this precept of our Saviour, I shall bring to view a precept of Mr Thomas Vincent, contained in his "Explicatory Catechism, or Explanation of the Assembly's Shorter Catechism;"—

"Question. What should we judge of them that deny that there are three distinct persons in one Godhead?

"Answer. 1. We should judge them to be *blasphemers*, because they speak against the ever glorious God, who hath set forth himself in this distinction in the scriptures. 2. To be *damnable heretics;* this doctrine of the distinction of persons in the unity of essence being a *fundamental truth*, denied by Sabellians, Arians, Photinians, and of late by Socinians, who war against the Godhead of Christ the Son, and the Holy Ghost; among whom the Quakers are to be numbered, who deny this distinction."

It may be doubted whether there is any doctrine by which one denomination of Christians has been distinguished from another, which is so dangerous to the souls of men, as this *practical* doctrine taught by Mr Vincent.

This mode of teaching children to violate one of the plainest precepts of the Messiah, will account for the bitter enmities which have existed between different denominations of Christians—for the vile and abusive language with which sermons and various publications have been disgraced—for the odious opinions which have been entertained of all who have dissented from a *barbarous phraseology*, which has been preferred to the simple language of the gospel, for the perils with which free inquiry has been accompanied, for the slow progress of light and truth, and for the various modes of persecution.

By this one passage in Mr Vincent's Catechism, probably thousands, and tens of thousands have been taught and influenced to regard the whole of *five sects* of Christians as "*blasphemers*," and "*damnable heretics.*" Yet of these five sects, whom children have been thus taught to judge, abhor and calumniate, there have probably been thousands and tens of thousands who will be acknowledged by the Saviour as his humble followers.

Can it be wonderful that people who have been thus taught from their cradles, should be unable to see evidences of piety and goodness in persons of any denomination, which they have been accustomed to abhor? Or that they should be able to prove, to their own satisfaction, that men of their own party are much better than other people? Or that they should mistake a burning and malignant zeal against their opponents, for the fervor of that *love which worketh no ill to its neighbor?*

If it were my aim to ruin children, to lead them into a course of self deception, and to render them a curse to community, I hardly know what method would be better adapted to accomplish the purpose, than to infuse into their minds such sentiments and such prejudices against Christians of every denomination but their own.

MISCELLANEOUS.

THE PRETENDED NONIMPORTANCE OF REVELATION ILLUSTRATED. A Hibernian was once discoursing on the heavenly bodies, and comparing the sun and moon in respect to their importance and utility. "The moon," said he, "is a much better light than the sun; for the moon is still lighting us along in the dark nights, but the sun only goes round in the day time, when there is no need of it." He did not consider that the moon borrowed light from the sun, nor that the sun was the source of day. In a similar manner modern unbelievers in christian countries, reason in respect to divine revelation. While they are indebted to the sacred oracles for all they know of God more than pagans, they forget the source of their information, extol the light of nature, and deride the Bible as unnecessary and useless. But suppose two of the best informed deists of equal intelligence; let one of them be immediately deprived of every idea which he has in any manner derived from revelation, and the other retain all he now possesses; and then compare these two men a second time. What will be the result as to the value of the scriptures?—Should the one, who retains his knowledge, have opportunity to converse with his brother, who has been thus deprived, will he still be able to say, "The moon is a much better light than the sun?" *Ch. Dis.*

MILTON'S HABITS, AS DESCRIBED BY HIMSELF. Those morning haunts are where they should be, at home, not sleeping or concocting the surfeits of an irregular feast, but up and stirring—in winter, often ere the sound of any bell awake men to labour or to devotion—in summer, as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to read, till the attention be weary, or memory have its full fraught: then with useful and generous labors procuring the body's health and hardiness, to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion or our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation—than the enforcement of a slavish life. —*Milton's Prose Works.*

THE TWO TUBS. One morning, when Diogenes, the philosopher, quitting his tub to watch the sun rise from the sea, he observed with surprise two tubs upon the beach instead of one. A rich youth had formed the resolution to become a philosopher, like the admired and ridiculed Diogenes, and had in the night rolled a tub for himself to Kenchræa, [the harbor of Corinth.] Well, my son, said the sage, wisdom hath gained a disciple in thee! The youth smiled at the commendation of the venerable philosopher. But Diogenes took his tub, rolled it towards the sea, tumbled it in, and it floated away upon the waves. The youth was astonished. In this, said Diogenes, I have at length found a worthy disciple. Now complete the victory over thyself. Transfer thy property to me, and I will go and distribute it among the poor. I have yet something left to do at home, replied the youth, walking away and leaving his tub behind him. O the absurdity of men! exclaimed Diogenes with a smile. They imagine that every thing depends on the tub. but they deceive themselves—how then can they be true towards others? Thus spake he, and took possession of the new tub. But the rich youth remained at home and was ashamed of himself, and felt that he had as yet taken only the first step towards wisdom.

DIOGENES AND PLATO. Diogenes paying Plato a visit, trod on his rich carpets with his dirty feet. "See," said he, "how I trample on the pride of Plato." "True," said Plato, "but with greater pride.'

A GOOD REGULATION. In Winthrop's Journal it is stated, that "in 1639, at the General Court, an order was made to abolish that vain custom of drinking to one another, and that upon these and other grounds. 1. It was a thing of no good use. 2. It was an inducement to drunkenness, and occasion of quarelling and bloodshed. 3. It occasioned much waste of wine and beer. 4. It was very troublesome to many, especially the masters and mistresses of the feast, who were forced thereby to drink more often than they would. Yet divers, even godly persons, were loth to part with this idle ceremony."—*Salem Obs.*

VOLCANOES. The ravages produced by volcanoes are in proportion to the terror they inspire. In the eruption of Etna, in 1669, the stream of lava destroyed, in 40 days, the habitations of 27,000 persons; and, of 20,000 inhabitants of the city of Catania, only 3,000 escaped, In the year 79, the celebrated cities of Pompeii and Herculaneum were completely overwhelmed and buried under ground by an eruption of Vesuvius, and the spots on which they stood remained unknown for 1600 years. Since that period, about 40 eruptions have taken place, each of them producing the most dreadful ravages. But the volcanoes of Asia and America are still more terrible and destructive than those of Europe. The volcanic mountain Pichincha, near Quito, caused, on one occasion, the destruction of 35,000 inhabitants. In the year 1772, an eruption of a mountain in the island of Java destroyed 40 villages, and several thousands of the inhabitants; and in October, 1822, eightyeight hamlets, and above 2000 persons were destroyed in the same island, by a sudden eruption from a new volcano. The eruption of Tomboro in the island of Sumbawa, in 1815, was so dreadful, that all the Moluccas, Java, Sumatra, and Borneo, to the distance of a thousand miles from the mountain, felt tremulous emotions, heard the report of explosions. In Java, at the distance of 340 miles, the clouds of ashes from the volcano produced utter darkness. *Dick's Philosopher.*

From the Middletown (Conn.) Gazette we have extracted the following address, sent in 1710 to the Legislature of New Jersey, by the then Governor Hunter. As the season of speeches—which is not the season of blossom is approaching, we beg to commend the brevity and pithiness of this address to general imitation.

Gentlemen—I am little used to make speeches and you shall not be troubled with a long one; if honesty be the best policy, plainness must be the best oratory; so to deal plainly with you, so long as these unchristian divisions reign among you, I shall have small hope of a happy issue in our meeting.

This is an evil which every body complains of, but few take the right method to remedy it; let every man begin at home, and weed the rancor out of his own mind; and the work is done at once.

Leave disputes of property to the laws, and injuries to the avenger of them; and like good subjects and like good Christians join hearts and hands for the common good.

I hope you will all agree in the necessity of supporting the Government, and will not differ about the means; that it may better deserve your support. I shall endeavour to square it by the best rule that I know, that is the power from which it is derived; which all the world must own to be justice and goodness itself.

There are several matters recommended to you by her majesty to be passed into laws which I shall lay before you at proper seasons; and shall heartily concur with you in enacting whatever may be requisite for the public peace and welfare; the curbing of vice, and the encouraging of virtue.

If what I have said, or what I can do, may have the happy effect I wish for, I shall bless the hour that brought me hither; if I am disappointed, I shall pray for that which is to call me back, for all power except that of doing good, is but a burthen." *N. Y. Amer.*

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